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made by pounding out little disks of silver and rounding them into beads, according to the shape of the disk. Some of these finished beads are an inch in length and half an inch in diameter at the middle, tapering off to almost a point at the ends. When strung, they sometimes form chains so long that they encircle the neck several times and hang down over the bosom.

Bracelets of silver are, like the beads mentioned above, pounded out of coins (rupees) for the girls and young women, who not infrequently wear anklets of the same material. Even little boys sometimes wear silver bracelets and anklets.

Disks of silver, with rude figures of peacocks, elephants, and other Burmese figures, are often seen hanging from strings around the necks of children. Coins are also used in the same way. These are usually said to be simply for ornament, but I have occasionally wondered whether they might not have some magical purpose as well.

Among all the Karen tribes the most peculiar adornments are those of the Padaung women. These are rings of brass wire about a third of an inch in diameter, worn around the neck for the purpose of forcing up the chin and lengthening that member. As the process of elongation is slow, only a few rings are used at first; but as time goes on others are added, until the high metal collar thus formed consists of from twenty to twenty-five rings. The greater the length of the neck, the greater the beauty, they think. The appearance of these women is grotesque, for their heads appear abnormally small above their long necks; and their bodies, around which flap their loose garments, also seem disproportionate.[2] They can sleep only with their heads hanging over a high bamboo pillow, on which they rest their brass-armored necks. These rings are like those forming the brass corsets worn by the Iban women of Borneo, only the latter wear them lower down.

The Red Karen women wear, besides a profusion of beads around the neck, a girdle or many girdles of seeds and beads of various kinds and coils of lacquered rattans. These rattans are also worn as rings around the legs just above the calves. They often bulge out an inch or two from the leg and cause the women to walk with a stride "like a pair of compasses" and to experience some difficulty in sitting down. Indeed, it is necessary for them in sitting to stretch out the legs straight in front of them.[3] It

[2] *Gazetteer of Upper Burma*, Vol. I, Pt. I, p. 551.
[3] J. G. Scott, *Burma, A Handbook*, pp. 212, ff.

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Among some of the Karen tribes to the east brass or other wire rings are worn on the legs, either from the ankles up over the calves, or from the knees up the thighs, or with only one or two rings at intervals on the legs. The arms are also more or less laden with brass circlets, as may be seen from Scott's description.[4]

Earrings are worn by both Karen men and women, but are usually in the form of plugs instead of rings. The silver ear plug of the Sgaw resembles a spool with one end flaring out more widely than the other. The larger end may be nearly two inches in diameter at the rim, tapering down to a little less than an inch

Women's Earrings, Half Size

in diameter where it joins the cylindrical part which fits the hole in the ear-lobe. The men wear plugs that have the ends covered over with a plate of silver, while the plugs worn by the women are left open. Through these openings leaves or flowers are often inserted. Sometimes plugs made of a rolled strip of palm leaf fill the holes in the ear-lobes, these holes being rarely more than an inch in diameter. When the holes for the ear plugs are in process of being enlarged, the little rolls of palm leaf are as tightly wrapped and as large as possible when inserted. They then tend to loosen, and in so doing stretch the lobe. Sections of a stem of bamboo are sometimes worn by hill people in the lobes of their ears or, in the absence of anything else, a buttonaire of orchids or other flowers found in the jungle. More than once have I seen orchids that would bring fancy prices in a Western city fringing the dirty face of some half-naked urchin.

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Karen men not uncommonly wear beads or strings about their necks, besides other ornaments on their arms and legs. But perhaps the ornament peculiar to them consists of the boar's tusk comb, such as their ancestor, "Htaw Meh Pa," made after he had killed the mythical boar. This is worn behind the ear, hanging down as a sort of earring. The comb, which is not unlike the

[4] J. G. Scott, *Burma, A Handbook*, pp. 127, ff.

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753 787 782 a pig from rooting in the garden to follow an ear of corn back to its pen. Having gone through this performance, the carrier stealthily returns, trying on the way to deceive the demon into believing that he has taken some other trail by blocking the one he has actually followed, and fondly thinking that he has removed the cause of the sickness of the member of his household.

I am led to believe that many offerings are made in remote districts that belong in this group, although I have obtained no accurate account of them. The recital in the succeeding paragraphs will suffice, however, to convey a general idea of the nature of these rites, in all of which, when the ceremony is concluded, the wrist of the patient is tied around with a string to keep the "k'la" from getting away again.[6]

The offering made when the "T're t' hka," or ghosts of evil tyrants that inhabit the deep jungles, wander into the village and attack the "k' la" of some one, is called "Ta taw law ta." This rite requires the weaving of a small basket, in the bottom of which cotton is laid, and on this four lumps of cooked rice, one colored black with soot, another yellow with tumeric, the third red with amotta berries (from the *Bixa orellana*), and the fourth left white. A [137] chick is tied to the basket, being made secure by binding both its wings and its feet. Finally, sprigs of yellow and white cockscomb are laid in the basket.

The basket thus fitted out is carried beyond at least two ridges of hills to a place from which it is believed the demon will not be able to find its way back. There the basket is set down with its contents, and the following petition is offered: "We are bringing you red and yellow rice and yellow and white flowers, O Great 'T're t' hka.' Go back to your own place. Keep away from us." The performers of this rite may sweep a spot under the basket and pick up a clod of earth near at hand. Calling the "k'la" to follow them they leave the chick and rice with the basket to be the food of the ghost and return home. As they go along they break off branches which they place in the path to throw the demon off their track, should he attempt to follow them.[7] On arriving at the house, they

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[6] It is not uncommon to see a black line tattooed about a Karen's wrist, the obvious purpose of which is to serve as a permanent hindrance against the escape of his "k'la," thus preventing sickness.

[7] In traveling if one who goes ahead wishes to warn those following not to take a certain path, one puts branches across its entrance. Thus, notice is given that the path is "killed" and not to be taken.